

THE HISTORIOGRAPHER

of
THE NATIONAL EPISCOPAL HISTORIANS AND ARCHIVISTS
and
THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH
*published to promote the preserving
of church records and their writing
of parochial and diocesan history*

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CONTENTS

Call for Papers
Page 8

Elk Run Mini-
Museum
Page 6

Hinman: Missionary
Pages 1, 4-5

NEHA Annual Con-
ference
Page 7

Obituaries
Pages 3-4

Samuel D. Hinman (1839–1890): Missionary to the Dakota Indians in Minnesota, Nebraska, and South Dakota

By David Hein

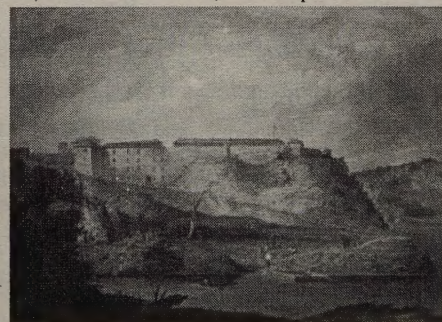
Orphaned at an early age, Samuel Hinman moved west as a young man and studied under James Lloyd Breck at the Seabury Divinity School. After ordination to the priesthood of the Episcopal Church, he journeyed with his wife, Mary, to Redwood County, Minnesota, where, at the Lower Sioux Agency, he established a mission to the Dakotas.

His two years' work at Redwood began slowly, handicapped by a shortage of funds and by Hinman's lack of familiarity with the Dakotas' language and customs. Gradually, his steady efforts on behalf of the Indians, especially the poor and the sick, began to earn their respect, and some of them started to attend his school. Hinman was assisted by Emily J. West, who had served with James Lloyd Breck among the Ojibwas and had also had the care of the Indian children at the mission house at Faribault.

By 1862 Hinman had learned the Dakota language well enough to employ it in preaching, and he began a translation of the Book of Common Prayer into the native tongue.

Disgusted beyond further endurance by the treachery of the white government and driven by hunger, the Dakotas broke out of their Minnesota Valley reservation in August 1862 and killed nearly five hundred white settlers. The uprising caused an immediate suspension of mission work at Redwood and forced Hinman and others to flee to Fort Ridgely. Although many of the Dakotas had helped to save white missionaries and settlers, whites tended to view all of them as culpable participants in the uprising and thus deserving imprisonment at Fort Snelling, in southeastern Minnesota.

Hinman joined the Dakotas at this fort, provided what relief and solace he could, started a school, and baptized 149 of them, including all the chiefs. His efforts on behalf of these people—he soon had three hundred Dakotas under his care—laid the foundation for the strong Episcopal presence among



Fort Snelling in 1870-80. Painting by Seth Eastman (1808-1875). Source www.army.mil/cmh-pg/art/P-P/Eastman/Mackinac.htm

Continued on page 4

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Letter from the Editor

Dear Brothers and Sisters in Christ,

Margaret Landis, long-time editor of *The Historiographer* has resigned as editor. Her vision for the newsletter led her to shape and craft a remarkable tool for archivists and historians, alike. Throughout this transition period between editors, Margaret has been extraordinarily helpful and gracious, and this edition would not be possible without her kind assistance.

In this issue you will notice a few differences in the format of the *The Historiographer*, which in part stems from a shift in programs used to create the newsletter. I welcome any and all comments on ways to improve the format. In addition, please send me materials for publication such as articles and pictures. *The Historiographer* will only be as good as all of you, the readers, make it. So please, do contribute your thoughts and ideas.

In addition, note that the headquarters for NEHA remains the same, while the address for *The Historiographer* and submissions has changed. I prefer to receive submissions electronically, ideally as a Word document and pictures as a JPEG, at dcrall@newjersey.anglican.org.

I would be remiss if I did not thank the Rt. Rev. George E. Councell for allowing *The Historiographer* to be "housed" at the Diocese of New Jersey. Being able to utilize the diocesan in-house printing system reduces newsletter production costs. I am very grateful to Ann Notte, Office Manager for the Diocese of New Jersey, for overseeing production of the newsletter.

Costs for paper and postage continue to rise. If you are interested in receiving *The Historiographer* electronically, please send me an email. I would like to find out how many subscribers would be willing to receive the newsletter electronically. Also be aware that the post office is now charging for returned items sent in bulk mail, so please make every effort to keep your mailing address current.

I look forward to working with all of you in the future.

Your servant in Christ,

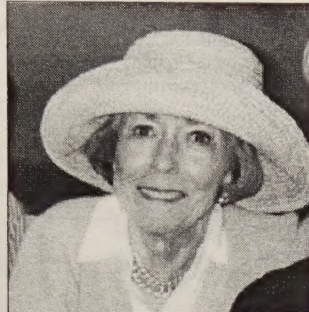
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Obituaries

Margaret Ann Richardson Woolverton

Margaret Ann Richardson Woolverton, who played a leading role in the discovery of women's history in the Episcopal Church, died at her home in Center Sandwich, New Hampshire, on March 7, 2009.

During the 1980s she was president of the Episcopal Women's History Project and a contributor to the book *Cultivating Our Roots: A Guide to Gathering Church Women's History* (1984).



"At that time," she said, "women learned that their contribution to American life was more than making muffins and seeing their children off to school."

She did extensive oral histories with women on the East Coast and elsewhere. "Doing oral, taped histories has become one of the great privileges of my life—the questions asked are so much more direct than in normal conversation, the answers so well considered that one enters into a woman's life more deeply than is usual with anyone except family and closest friends," she wrote. "My faith has been reaffirmed and I hope the faith of others will also be strengthened as they read the stories we are gathering."

For a quarter century she lived in Alexandria, Virginia, where during the Poor Peoples' Campaign in May 1968 she served as liaison for the clergy of northern Virginia to the NAACP; at the same time she was elected to the vestry of Immanuel Church-on-the-Hill.

To help put her four children through college, she worked at the Smithsonian Portrait Gallery and the National Collection of Fine Arts, managing two museum shops. In the late 1970s she became a member of the Society of the Companions of the Holy Cross, an organization of laywomen in the Episcopal Church who devote themselves to social service, intercessory prayer and the unity of the churches. In the 1990s she served on the board of the Sandwich Children's Center in Center Sandwich, New Hampshire.

Margaret Richardson Woolverton was born in London in March 1927, the fourth child and only girl of American parents Arthur B. and Annah (Butler) Richardson. The family came from Rockland, Maine, where they were engaged in shipbuilding and the lime industry. Her great uncle, William T. Cobb, was governor of the state from 1905 to 1909.

In 1936 her parents moved back to the United States. She attended the Todhunter School in New York City run by Eleanor Roosevelt and Marion Dickerman, a connection that brought her an invitation to the White House in 1937 for the second inaugural of Franklin D. Roosevelt. Later she transferred to the Brearley School from which she graduated in 1946 as president of her class. She attended Smith College for three years until illness forced her to drop out. Her degree eventually was earned in 1974 at George Washington University, one year ahead of her eldest son who was also a student there.

In July 1950 she married John Frederick Woolverton who, upon completing his graduate education at Union Theological Seminary and Columbia University, became professor of church history at the Virginia Theological Seminary. In 1983 they moved to Portland, Maine, where her husband served as rector of Trinity Episcopal Church.

At the time of her death she was engaged in editing for publication 400 of her mother's letters from Moscow—her father had been posted to Russia in 1915 as agent of the Cheesbrough Manufacturing Co.—to her family in Rockland both before and during the revolution of 1917.

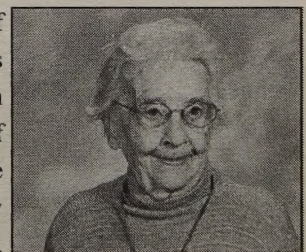
She is survived by her husband; her children, Charles B. Woolverton and his wife, Leslie, of Silver Spring, Maryland, Mary W. Sims and her husband, David, of Durham, New Hampshire, Susan W. Rozelle and her husband, Chase, of Deep River, Connecticut, and Arthur R. Woolverton and his wife, Sheri White Woolverton, of Cumberland, Maine, and eight grandchildren.

A memorial service will be held at the Federated Church in Center Sandwich on June 13 at 11:30 a.m.

In lieu of flowers, memorial donations may be made to the Sandwich Children's Center, Center Sandwich, NH 03227; or the Society of the Companions of the Holy Cross, 46 Elm Street, Byfield, MA 01922.

Nancy Elizabeth Sandehn

Nancy Elizabeth Sandehn, archivist of the Diocese of West Missouri and a member of NEHA, died on December 29, 2008, at Living Community of St. Joseph, Missouri. She was born December 6, 1927, in Freeport, Illinois, daughter of Carl Henry and Olive (Johnson) Sandehn. The family moved to St. Joseph, Missouri, in 1938, where she stayed for the rest of her life.



Continued on next page

Obituaries

Continued from preceding page

She was a 1949 graduate of the University of Kansas with a degree in Political Science. She was a regional sales manager for Real Silk from 1949-1974. Rather than retire quietly, she tackled the task of historic preservation.

Nancy actively pursued fair housing and hotel accommodations for St. Joseph when the city was struggling to make the shift from a segregated community to a more integrated city. At one time she was executive director of Regional Ministry/Midland Empire, an attempt to promote understanding between various ethnic and racial groups. This, and the preservation of historical treasures, was the focus of her life. In 2000 she fought for and won a place on the National Register of Historic Places for the one-room, century-old, St. Martha's African Methodist Episcopal Church in High-

land, Kansas. As one friend remarked, "She was a voice for a lot of lost causes." At the time of her death she was certified in historic preservation by the state of Missouri.

She was a member of the Missouri Archaeological Society, National Episcopal Historians and Archivists, numerous historical societies, the Performing Arts Association, Children's Theater, the Museum Hill Neighborhood Association, and Friends of Missouri Theater.

Nancy was a member of Christ Episcopal Church of St. Joseph, and her Memorial Service was held there on December 31, 2008. Her inurnment was to take place at the Christ Church Columbarium at a later date. Nancy is survived by several cousins and innumerable friends.

—The Rev. Canon Laurence D. Fish,
Archivist and Historian, Diocese of New Jersey

Hinman: Missionary

Continued from page 1

among them in later years. Opposing him were incensed white residents who clamored for the permanent elimination of the "savages" from Minnesota, by removal or extermination. (By 1866 the number of Dakotas in Minnesota had been reduced from 7,000 to 374.) These angry settlers viewed Hinman's defense of the Dakotas as wrongheaded and dangerously sentimental. At one point he was attacked by a group of white roughnecks who broke into the compound and beat him unconscious.

In the spring of 1863, the Dakotas, having suffered expulsion from Minnesota, were forced to live on a new reservation—Crow Creek—on the upper Missouri River in Dakota Territory. The soil there was unproductive, the climate arid, and the game scarce; consequently, hundreds of these Indians soon died. One contemporary observer, the missionary John P. Williamson, said, "The very memory of Crow Creek became horrible to the Santees, who still hush their voices at the mention of the name." Hinman established an Episcopal church presence among the Dakotas at Crow Creek. He told Bishop Whipple, "I entered on this work when all looked well; I cannot desert it. I shall go with my people, if it be to the Rocky mountains." Hinman built two churches there, using no nails, boards, or glass but logs only; and during this period he continued his effort to translate the prayer book into Dakota.

In 1866 he traveled with the Dakotas once more, when they were moved to the mouth of the Niobrara River in Nebraska. There, at the Santee Agency, he again found himself

squared off against white settlers opposed to the presence of Native Americans nearby.

Lacking financial support from the Church Mission Board, Hinman relied on gifts from sympathetic Easterners to sustain his work. He took a small group of Dakotas with him on a trip to the East, where one beneficial result was the commitment by a group of Philadelphians to form an association to help the Dakotas. The Episcopal Church began to provide financial assistance to its Santee mission in 1869.

By 1864 Hinman had rendered a major portion of the Book of Common Prayer into the Dakota dialect. Initially, Bishop Hare had not supported the translation, believing that Indians, in a generation or so, would know English well enough not to need it. But after the text's publication in 1865, it became a treasured possession of the Dakota people.

Missionaries who had told Hare the native-language book would be in use for many years after they themselves had died proved to be accurate in their prediction. In 1875 a Dakota-English service book appeared. Consisting of those parts of the Book of Common Prayer which were most used, it included a revision of the old prayer book in Dakota. In 1881 the Indian Commission of the Episcopal church published an English-Dakota service book of 139 pages. Use of these texts greatly assisted Episcopal missionaries as they competed with representatives of other Protestant denominations to win support among the Dakotas and among their kinsmen further west: the Nakota and Lakota peoples.

Serving as archdeacon of the Nebraska and Dakota Indian work until the arrival of William Hobart Hare as missionary bishop of Niobrara in 1873, Hinman trained native cate-

Continued on next page

Hinman: Missionary

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chists and built a chapel, a school, and a mission house at the Santee Agency. He also worked as a government interpreter for the 1868 treaty commission and as a member of the 1876 treaty commission which resulted in the ceding of the Black Hills to the Federal government.

Hinman was employed in 1882–83 as the official interpreter for the Edmunds commission, whose work in negotiating further cessions of land and rights from the Sioux was soon criticized as thoroughly dishonest. Lakotas from Pine Ridge accused Hinman of using intimidation to force them to sign documents. Bishop Hare himself excoriated the methods used by the commission to obtain signatures. Subsequent commentators have viewed men such as Hinman as committed Christians who loved the Indians and prayed with them at the same time that they participated in the wholesale theft of their lands and in the destruction of their way of life.

In 1876 Hinman's wife, who had never fully recovered from the birth of her last son the year before, died. She had worked with her husband from the beginning of his missionary labors in Minnesota. Mary Hinman taught female Dakotas white methods of cooking and sewing, and she instructed the entire native congregation in music and hymn singing. Samuel Hinman continued at the Santee Agency for two years after her death but encountered increasing conflict with Bishop Hare.

Undoubtedly Hinman possessed a difficult temperament, and he seems to have grown more truculent after the death of his wife. His best relations were with the Indian clergy, who generally thought well of him. His worst relations were with white missionaries of other denominations and with his own bishop. Part of the conflict between Hare and Hinman stemmed from Hinman's comparatively less-exclusivist approach to missionizing. He had allowed Indians to continue some of their traditional practices, such as placing food on the graves of their dead and attending native dances.

While Hare's approach was more conservative—intolerant of any syncretism and more controlling—the bishop had other reasons for misgivings about the man who had overseen the mission to the Dakotas since before he himself had arrived in the territory. Hare had heard rumors of “immorality” on the part of Hinman, who had been accused of misusing church funds and of consorting with a native prostitute.

Concerned to stop the damage that these reports were causing the church's mission work, in March 1878 Hare removed Hinman from the Santee Mission and suspended him from the exercise of the active ordained ministry. Stung by the ignominy of his dismissal and feeling that his life's vocation had been unfairly taken away from him, Hinman asked, “How can I but remember that I am the founder of all the missions to the Dakotas, that they were built by years of patient and lonely toil and that but for me ... they would not have been?”

Refusing to renounce his ministry, Hinman demanded a trial, which was held in July 1878. The church court found him guilty of “gross immorality ... and the dishonest ... use of money entrusted to him for the work of the mission,” and endorsed his expulsion from the reservation. After Hinman took his case to the Board of Managers of the Domestic and Foreign Missionary Society, a nineteenth-century pamphlet war ensued, with the dismissed presbyter publishing his grievances against his bishop and with Hare responding in a widely circulated pamphlet called *Rehearsal of Facts*.

Hinman sued Hare for libel, charging malicious intent and seeking \$25,000 in damages. A civil court ruled in Hinman's favor and awarded him \$10,000, but an appeals court reversed this decision. Finally, in 1887, after nine years of acrimony and contention, Hare and Hinman signed documents prepared by the presiding bishop which enabled both parties to save face by papering over their differences. During the period that Hinman was fighting his bishop in the courts, he worked for the Bureau of Indian Affairs as a census enumerator and investigator of hostilities.

In the spring of 1886, Hinman took up residence at the Birch Coulee mission in the area that later became the town of Morton, Minnesota. The following year, his suspension was lifted, and Bishop Whipple officially received him back into the diocese of Minnesota. At Birch Coulee, where he ministered to Dakotas who had returned to the region, Hinman built a school and mission house, and married Mary Myrick, of mixed blood. In 1889 Bishop Whipple laid the cornerstone for a new church there, “St. Cornelia's.” Completed in 1890 and consecrated in 1891, the church was named at the Indians' request in honor of their “white mother,” the bishop's wife. At Birch Coulee, not far from where his missionary work had begun, Samuel Hinman died. He was buried near a corner of St. Cornelia's Church.

David Hein is Professor of Religion and Philosophy at Hood College. His latest book is Geoffrey Fisher: Archbishop of Canterbury, 1945–1961 (Eugene, Ore.: Pickwick / Wipf & Stock, 2007).

Elk Run Historic Church Park Mini-Museum Needs Community Support

Great strides have been made at Elk Run! Ten years ago, we embarked on an archaeological quest to discover, and then uncover, the foundation and remains of the 1750s Anglican Church at Elk Run—the first such church in Fauquier County, Virginia. Our efforts have been richly rewarded. Now we enter a final phase of the project, which is finishing construction and the dedication of the Mini-Museum that will capture the history of the Church and surrounding area.

Site work began in 1999 under the direction of a professional archaeologist; that work culminated in exposing the heretofore unknown stone foundation, laid down in the 1750s in the form of a Greek cross. Numerous artifacts came to light, including Indian arrowheads, handmade nails, ceramic fragments, early coins, brick and glass. A burial ground was discovered adjacent to the Church.

On completion of archaeological field work, the foundation stones were covered with top soil to preserve them. However, a small portion of the original foundation will be left open within the Mini-Museum for public viewing. The Mini-Museum measures roughly 21 ft x 21 ft and will expose an eventual 6 ft x 6 ft portion of the old foundation. The unique shape of the Mini-Museum will allow visitors to walk around the foundation unit and view pictures that will show the history of the surrounding area, as well as the Church and its archaeological discovery which will be captured in maps and photographs since 1999.

The Mini-Museum at this time is under roof, with walls closed in and windows installed. The Elk Run Church Site

volunteers need additional funds to install roof shingles, lay a small two foot high portion of brick around the outside of the building, install electric and vinyl siding, finish an inside cement floor and cover the cost of designing and framing the historical information for the wall displays.

Citizens, organizations and businesses are asked to contribute in establishing, preserving and achieving this important

Historic Church Park goal. Further information on our efforts over the past ten years can be found on our website at www.elkrunchurch.org.

The Elk Run Church Preservation Committee is planning an Official Ribbon Cutting Ceremony of the new Mini-Museum on September 12, 2009 at 9:30 a.m. with living historians participating in the event. This event leads off a day

long celebration of the settlement of Fauquier County as part of the County's 250th Anniversary. Elk Run's first minister was the Rev. James Keith (circa 1742-1751), grandfather of Chief Justice John Marshall.

Your financial gift will help us reach and secure the rightful place of Elk Run Church in the history of Colonial churches in Virginia. Checks may be made payable to "Elk Run Church Site Preservation Fund" and letters of services and material contributions can be sent in care of St. Stephen's Episcopal Church, 8538 Greenwich Road, Catlett, VA 20119. All donations are tax deductible.

We send in advance our deep appreciation for your support in preserving the heritage of Elk Run Church.

*Ed Dandar, Chairman,
Elk Run Church Site Preservation Committee*

Volunteers Needed for General Convention

Interested in working at a booth during General Convention? Three different historical societies will be represented at the same booth, including National Episcopal Historians and Archivists and The Historical Society of the Episcopal Church. While there are no funds available for volunteers, this is a great opportunity to meet people from the wider church. If interested, please contact:

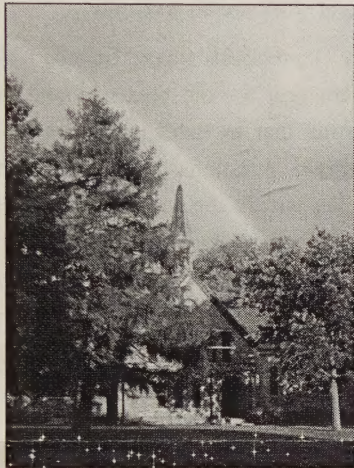
The Rev. Christopher M. Agnew
540-775-6245

Pioneers of Prayer in the Field of Kemper and DeKoven

Annual Conference:
National Episcopal Historians
and Archivists

June 23-26, 2009
DeKoven Center
Racine, Wisconsin

The site of the 2009 National Episcopal Historians and Archivists' conference is the DeKoven Center which began in 1852 as Racine College. In 1859, the Rev. James DeKoven became warden and gave the campus its focus, modeling the quadrangle on Radley College in England.



Now the property of the Diocese of Milwaukee, it continues a legacy of education, spiritual reflection and recreation.

The conference includes workshops on parish archives by Susan Witt and parish history by Matthew Payne. Payne will also give a presentation about the disaster at Fond du Lac. Carrie Bierl from the Church Insurance Corporation and David Mistick, one of the company's consultants, will lead a disaster preparedness workshop. Several papers will also be presented.

A bus tour on Thursday, June 25, begins with a stop at Nashed House. While there, the tour will see the Blue House, the Red Church, Archives, St. Mary's Chapel and the Bookstore, and hear a history of founding of the seminary. The bus will then proceed to Delafield with a stop at Kemper's house. Following lunch at the Wells Street Tavern, the tour will visit St. John Chrysostom Church and St. John's Military Academy, where there will also be a talk on James DeKoven and Jackson Kemper.

The bus then travels to Milwaukee where the tour will visit St. Paul's Church. The tour concludes with Evensong at All Saint's Cathedral in Milwaukee.

Registration Form for Housing

The DeKoven Center offers a package that includes overnight accommodations for Tuesday, Wednesday, and Thursday and all meals except for Thursday's lunch. The cost is:

\$215.00 per person in a double room

\$245.00 per person in a single room

Amount Enclosed: _____

Name(s) _____

Address: _____

Phone: _____

E-mail: _____

Please make check payable to DeKoven Center and mail to:

DeKoven Center

600 21st Street

Racine, WI 53403

To pay by credit card, call Julia Peyton at 262-633-6401

Registration Form for Conference

Registration fee per person,
(includes Thursday's tour and lunch)

Before May 22: \$145.00 _____

After May 22: \$160.00 _____

Guests are welcome at conference meals for the following fees, per person:

DeKoven package: \$60.00 _____

Wells Street Tavern: \$20.00 _____

Total Enclosed: _____

Name(s) _____

Address: _____

Phone: _____

E-mail: _____

Church: _____

Diocese: _____

Please make check payable to NEHA and mail to:

NEHA/Racine

509 Yale Avenue

Swarthmore, PA 19081

Call for Papers

The Historical Society of the Episcopal Church, the National Episcopal Historians and Archivists, and the Episcopal Women's History Project request paper proposals for a conference entitled

From Manteo to the MDGs: Seeking Mission and Justice in the Anglican Tradition
1584- 2010

Church of the Good Shepherd
Raleigh, North Carolina, June 23-25, 2010

Currently the United Nations, many private corporations, non-profits, and governments have endorsed the 8 objectives of the Millennium Development Goals which would transform life for those most at risk around the world. For the churches of the Anglican Communion, the MDGs are the latest iteration of several centuries of work in mission and social action. This conference seeks paper proposals from both lay and professional historians that will explore some piece of this long continuum of the search for mission and justice by those in the Anglican tradition. Papers exploring historically the theology and rationales offered for

such efforts, or efforts in this long search, would be appropriate, especially (1) those illuminating the church's efforts over time related to one of the eight objects (eradication of extreme poverty and hunger; gender equity and justice; environmental stability; maternal and infant health; universal elementary education; prevention of HIV/AIDS, malaria and other diseases; and global partnerships for development especially in aid, trade and debt relief), and/or (2) those documenting some aspect of North Carolina Episcopalians' connection to mission and justice. Papers ranging from the initial impulses for mission and interaction with indigenous peoples to the current issues of church sponsored development work are all welcome.

Paper proposals should include a short vita, full contact information for the presenter and an abstract of about 250 words that includes some statement of the sources to be utilized, questions raised, interpretative issues and how the paper will fit the conference themes. Be sure to note if you will need a data projector or other audio-visual equipment. Presentations must be between 15 and 25 minutes in length.

Send proposals by Oct. 1, 2009 to Dr. Fredrica Thompson, program co-chair at FThompson@eds.edu or 104 Hamlin Ave. Falmouth, MA 02540.

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THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH MEMBERSHIP APPLICATION

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Individual Membership: _____ \$45 Retirees and students: _____ \$25

Members receive a subscription to the quarterly journal, *Anglican & Episcopal History*.

Please make your check payable to: Historical Society of the Episcopal Church.
Send to: May Lofgreen, PO Box 2098, Manchaca, TX 78652-2098.

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Title _____ Diocese _____
Telephone (Home) _____ (Office) _____
Individual Membership: _____ \$35 Patron Membership: _____ \$75

Members receive the quarterly *Historiographer* and may deduct 10% from the purchase of calendars and books.

Please make your check payable to: NEHA.
Send to: NEHA, 509 Yale Avenue, Swarthmore, PA 19081.